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A. H. Childs

ALBERT H CHILDS
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S. B. 4.

An exhortacion

vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons.

Also a Letanie

with suffrages to be said or song in the tyme of the said processyons.

FORASMVCHE as prayer is the veray true meane ordeyned of almightie god, and taught vs playnly in his holy worde, wherby not onely we maie, but also by gods holy cõmandement be bounden to haue a recourse and a refuge for helpe and ayde of almightie god our heauenly father, not onely in all our necessitees, and tribulacions of this worlde, but also vniuersally in all our affaires and businesses, what so euer shal befall vnto vs, or els what so euer thyng we shall enterprise or take in hand. And for asmuch also as our father in heauen, of his mere mercie and infinite

goodnes, hath bounden him self by his owne free promise, and certified vs of the same, by his owne sonne, our onely sautour and lorde CHRIST IESV, in his gospel, that what so euer we shall aske of him, we shall haue it, so that we aske such thinges, and in suche sorte, as we ought to doo. For these causes good christian people, beynge thus grounded vpon the sure foundacion of goddis holie & blessed word, which can not deceiue vs, We are here at this tyme gathered togither, to make our comon prayer to our heauenly father. But nowe good christian people, that by the true vse of praier we maie obteine and enioye his gracious promise of aide, comforte,

forte and consolacion, in all our affayres and necessitees, two thinges, concerning prayer, are specially to be learned. The first is, to knowe, for what thynges we ought to make our requeste and peticion in our prayer. The second is, in what wise we shuld make our prayer, in suche sorte as it may be acceptably heard: and graciously graunted of our heauenly father.

¶ As for the first, we ought instantly to aske of our heauenly father, his holy and blessid spirite, godly wisedome, faith, charitee, and to feare and dreade him, and that his holy name in al thinges, and euery where thorough al the hole world maie be glorified, that his kyngedome

maie come vnto vs, that is to saie, that here he maie reigne in vs, by the faith of his welbeloued sonne oure sauiour IESV CHRIST, and after this lyfe also to reygne in vs, and ouer vs euerlastyngly in glory.

We ought to praie, that his blessed will maie be fulfilled here in this world emõges vs his mortall creatures, as it is of his immortall angels, and of all the holy company of the heauenly spirites. We muste praie for our daiely bread, that is for our necessary fode and sustenãce bothe of body and soule. Of body, as meate, drinke, and necessary apparaile, peace, helthe, and what so euer god knoweth to be necessary for the behofe and conser-

uacion of the same, that we maie do to our lorde god true seruice therwith, euery man in his state and vocacion, wherevnto god hath called hym. Of the soule, as the word of god, and the true knowelege of the same, the true conuersacion of our heauenly fathers holy and blessed cõmandementes, the liuely bread of the blessed body of our sauiour Jesu Christe, the holy and sacrate cuppe of the precious and blessed bludde, whiche was shed for vs vpon the Crosse, to purchase vs pardon and forgyuenesse of our synnes. Furthermore we must praie for the forgiuenes of our synnes, that our heauenly father wyll bee mercifull vnto vs, and forgyue vs our symes

bothe many and great, wherby we offende againste his infinite goodnes, as we do forgiue the offences of them that offend vs. whiche, howe great so euer they appere vnto vs, yet in comparison of the offences that we do against god, they be bothe small and fewe. We muste pray, that oure heauenly father suffre vs not to be ledde into temptacion, for without his continuall aide and protection, we are but weke and soone ouerthrowen. Our gostely ennemy is stronge, violent, fierse, subtyll, and exceding cruell. And therefore we muste cõtinually pray with all instãce, that in all his assaultes we may be deliuered by the myghty hãd of our heauenly father, from all

cuyll

euyll. Finally, and before all thing, as saint Paule exhorteth vs in the fyrste epistle to Timothee, Let vs make our prayers, and supplycacions, rendrynge and gyuyng of thankes for all men, and namely for kynges, princis, and al other set in chicke dignitee and high roumes, that by their godly gouernãce, their true faithfull and diligente execucion of iustice and equitee vnto all their subiectes, our heauenly father maie be glorifyed, the comnon welth may be daily promoted and increased, and that we al, that are theyr subiectes, may liue in peace and quietenes, withal godlines and vertue, and our christen princes & heades in vnitie and concorde

emonges them selfes, euer cal-
lyng vppon theyr heauenly fa-
ther, whiche is the kyng of all
kynges, and the lorde of all lor-
des, which shall iudge without
respecte of persone, accordynge
to euery mãs doyng or workes,
at whose hande the weake shall
take no wronge, nor the myghty
maie not by any power escape
his iuste iudgement. That our
princes I saie, thus callyng vp-
pon theyr heauenly father for
grace, maie euer in all their af-
faires be directed and gouerned
by the holy spirite of god, and
bothe rule, and be ruled, by his
holy feare, to their owne endles
ioye, comforte, and consolacion,
and to theyr owne euerlastynge
saluacion, thorough our saui-

our

our Jesus Christ.

¶ And here specially lette vs praie for our moste dere and soueraigne lorde the Kynges maiesty, who dothe not onely study and care daiely and hourely for our prosperitee and wealth, but also spareth not, to spende his substance and treasure, yea redye at all tymes to endaunger hym selfe for the tender loue and fatherly zeale, that he bereth towarde this his realme, and the subiectes of the same. Who at this present tyme hath taken vpon hym the great and daungerous affayres of warre. Lette vs praie, that it maie please almyghtie god, lorde of hostes, in whose handes is onely wealthe and victorie, mercifully to assyst hym,

him, sending, his holy angell, to bee his succour, keper, & defender frō all his aduersaries, and from all euyls. Let vs pray for our bretherne, that bende them selfes to batail for goddis cause and our defence, that god may grant them prosperous successe, to our comfort, and the increace of his glory. Let vs praie for our selfes that remain at home, that almyghty god defende vs from synne, sickenes, derth, and all other aduersitees of bodye and soule.

The seconde thynge to be lerned, concernynge prayer, is to knowe, howe we shal make true prayer, so that it may be gracyously harde, and mercyfully graunted of oure heauenly fa-

ther.

ther. Fyrst of all we muste, vpon consideration of our heauenly fathers mercy and goodnes towardes vs, and of his euerlastyng trueth, and free promyse made vnto vs in his owne holy worde, conceyue a full affiance hope and trust: and that without wauerynge or doubtfull mistrustyng, eyther in his trueth, his goodnes, or in his almightie power, certainely assurynge our selfe, that both of his omnipotencie, he may do what so euer shall please his goodnes, and also for his infinite goodnes, and fatherlye affection towarde vs, that he woll bothe here and graunt al our lauful and godly requestes, after that measure, sort, and degree, as he of his infinite

finite and incomprehensible wis-
dome knoweth the thyng to bee
moost mete, moost conuenient,
and behofeful both for his owne
glorie and honour, and for the
profit, behofe, and commoditee
of vs his children.

Furtherinore also it is neces-
sarily requyred to that, that our
prayer maie be acceptable vnto
our heuenly father, to haue cha-
ritee, and brotherly loue betwixt
neighbour and neighbour, and
towarde all our euen christen.
So CHRISTE him selfe tea-
cheth vs, saiynge, When you
stande to praye, forgyue, if you
haue any displeasure agaynste
any persone: that your father,
whiche is in heauen, maie for-
giue you. It is a true saiyng

that

that sainct Augustine saieth: There is noo good fruicte, no good deede, no good woorke, whiche springeth not out of the roote of charitee. And saincte Paule teacheth plainely, that where as charitee lacketh, nothyng can auayle vs.

And moreouer we must in our prayer, be ware of vayne glorie and prayse of man, outwardly shewing a great pretence of holynes, and beyng bayne of true godlynes inwardly, onely to haue the commendacion of men before the world. for if we so do, we shall lose the reward and benefit of our prayer, as our sauiour CHRIST saieth his owne selfe. We must take hede also that we thinke not the vertue

of

of prayer, to consiste in multi-
pliyng of many wordes with-
out fayth and godly deuocion,
thynkyng as the heathen doth,
that for our many woordes or
muche spekyng, we shalbe herde
of our heauenly father. Who so
euer doth thinke so, he shall de-
ceyue him selfe. for god doth not
regarde neither the swete sound
of our voice, nor the great num-
ber of our woordes, but the er-
nest feruentnes and true fayth-
ful deuocion of our hertes. Fy-
nally we muste beware in our
praier of that common pestilent
infection, and venemefull poy-
son of all good prayer, that is
to say, when our mouthe pray-
eth, and our hertes praye not.
Of the whiche the prophete E-
saie

ſaie complayneth ſore. And our ſauiour in ſaincte Matthewes goſpell, rebuketh the phariſees for the ſame, ſaying thus: O hypocrites, Eſaie the prophet prophecied well vppon you, when he ſaied thus: This people draweth nyghe me with theyr lyppes, but theyr hartes are farre frome me, that is to ſaye, they ſpeake with theyr tongue and lippes, the wordes of prayer, but in theyr harte, they mynde nothyng leſſe then they ſpeake, as that the goodnes of the prayer ſtode in the outwarde ſpeakyng onely of the woorde, and not in the inwarde, true, and faythfull requeſt of the harte. And to the intent therfore your hartes and lyppes maye goo together in.

prayer, it is veraie conuenient, and muche acceptable to god, that you shuld vse your priuate prayer in your mother tongue, that you vnderstandyng what you aske of god, maye moze ernestly & feruently desire the same your hartes & myndes agreing to your mouth and woozdes. Wherfoze let vs eschewe (good people) in our prayers, all the afoze rehersed vices, foz elles we shall not obteyne our peticions, and requestes, but contrary wise we shall hyghly displease God and greuously offende hym. Therfoze good Christian bretherne, seynge we are come togyther to praye, let vs do it accozdyng to our bounden duetie, and as it ought to be done. Let

vs

bs truely praye with a faythfull harte, and a sure assiaunce of oure heauenly fathers infinite mercy, grace, and goodnes: let bs make our prayers, beyng in loue and charytie with all and euery one of our neyghbours, euer hauynge in our harte an ernest request and desyre of those godly benefittes, whiche are appointed in goddes worde, that we shulde praye for, and yet not prescribyng vnto god, either the tyme, place, measure, or degree of his gracious benefyttes, but holly committyng our selues to his blessed wyl and pleasure, receyuynge in good woorthe, and with thankes gyuyng, what so euer, and when so euer, it shall please his gracyous goodnes,

to bestowe his gracyous giftes vpon vs. Let vs also fourniſhe and beautifie this our prayer, that it may plese god the better, and delite the eares of our heauenly father, with faſtyng and holsome abſtinence, not onely from all delicious liuing in voluptuouſe fare, and from all exceſſes of meate and dryncke, but alſoo to chaſtyſe and kylle the ſynfull luſtes of the bodye, to make it bowe and redy to obey vnto the ſpirituall mocions of the holy gooſte. Let vs alſo furnyſſhe it with almes dede, and with the wozkes of mercye and charite. For prayer is good and acceptable vnto god, when it is accompanied with almoſe dedes, & with the wozkes of mercy,

as the holy man Thobie sayth, with the whiche, and vsyng the vertues afore rehersed, and also eschewinge diligently the forsayde vices, our prayers shalbe of moche pryce and value, as was the prayers of Hely, Daniell, & Moyses, before our heauenly father, and that for oure sauyour Jesus Chrystes sake, whiche hath redeemed vs with his precious bloude, and hathe signed & sealed vs vp to euerlasting life. To whom both now and euer, with his father and the holy goost, be glorie and honour without ende.

AMEN.

As these holy prayers and suffrages folowyng, are sette furth of moost godly zeale for edifying and stirring of deuocyon of all true faythfull chrysten hartes: so it is thought conuenient in this cõmune prayer of procession to haue it set furth and vsed in the vulgar tungue, for stirringe the people to more deuocion: and it shalbe euery christen mans part, reuerently to vse the same, to the honour and glory of almyghty god, and the profit of theyr owne soules. And such among the people, as haue bokes, and can reade, maye reade them quietly & softly to them selfe, and such as can not reade, let them quietly & attentyfly gyue audyence in tyme of the sayde prayers, hauyng theyr mindes erecte to almyghty god, and deuoutly prayinge in theyr hartes, the same peticions which do entre in at theyr eares, so that with one sounde of the hart, and one accorde, God maye be glorified in his churche.

¶ And it is to be remembred, that that whiche is printed in blacke letters, is to be said or song of the priest with an audible voice, that is to say, so loude and so playnely that it maye well be vnderstande of the hearers: And that which is in the redde, is to be answered of the quiere lowely and deuoutely.

O GOD, the father of heauen haue mercy vpon vs myserable synners.

O god, the father of heauen, haue mercy vpon vs myserable synners.

O god the sonne, redemer of the world, haue mercy vpon vs miserable synners.

O god, the son, redemer of the world, haue mercy vpon vs miserable synners.

O god, the holy goost, procedynge from the father and the sonne, haue mercy vpon vs miserable synners.

O god, the holy goost, procedinge from the father and the sonne, Haue mercy vpon vs myserable synners.

O holy, blessed, & glorious tri-

nitie. iii. pſons & one God, haue mercy vpō vs miſerable ſinners

O holy, bleſſed, & glorious trinitie. iii. perſons & one god, haue mercy vpō vs miſerable ſinners

Holy virgin Mary, mother of god our ſauyour Jeſu Chriſte, Praye for vs.

All holy aungels and archangels, and all holy ordres of bleſſed ſpirites, Praye for vs.

All holy patriarkes, and prophetes, apoſtles, martyres, confeſſours, and virgins, and all the bleſſed company of heauen, Praye for vs.

Remembre not lorde, our offences, nor the offences of our forefathers, neyther take thou vengeance of our ſynnes, ſpare vs good lorde, ſpare thy people,

whom

whom thou haste redemed with thy moſt precious bloud, and be not angrye with vs for euer.
Spare vs good lorde.
From all euyll and miſchief, from ſynne, from the craftis and aſſautes of the deuyll, from thy wrathe, and from euerlastinge dãnation, Good lord deliuer vs.
From blyndnes of harte, from pryde, vaynglory, and hypocriſy, from enuy, hatred, and malyce, and all vncharitablenes, Good lorde delyuer vs.
From fornication, & all deadly ſynne, and from all the deceites of the worlde, the fleſhe, and the deuyl, Good lord deliuer vs.
From lightning and tempeſt, from plage, peſtilence, and famyne, from battayle and mur-

der, and from sodayne deathe.
Good lorde delyuer vs.
From all sedicion and priuie conspiracy, from the tyranny of the byshop of Rome, and all his detestable enormitees, from all false doctrine and heresy, frome hardnes of hart and contempte of thy word and cõmandement,
Good lorde delyuer vs.
By the mystery of thy holy incarnacion, by thy holy nattuitee & circuncision, by thy baptisme, fastyng, and temptacion,
Good lorde deliuer vs.
By thyne agony and blouddye sweat, by thy crosse and passion, by thy precyous deathe and buryall, by thy glorious resurrection and ascension, by the coinmyng of the holy goste.

Good

SVFFRAGES.

Good lorde delyuer vs.

In all time of our tribulation, in all tyme of our wealthe, in the houre of deth, in the daie of iugemēt, Good lord deliuer vs.

We synners doo beseche the to heare vs, O lorde god, and that it may plese the to rule and gouerne thy holy churche vnyuersall in the right way. We beseche the to heare vs good lorde.

That it may please the to kepe Henry the. viii. thy seruaunte & our kyng and gouernour, We beseche the to here vs good lord.

That it maye please the to rule his herte in thy fayth, feare, and hope, that he may euer haue affiance in the, and euer seeke thy honour and glory, We beseche the to heare vs good lorde.

That

That it maye pleaſe the to be his defendour and keeper, gyuyng hym the victorye ouer all his ennemies, We beſech the to here vs good lorde.

That it may pleaſe the to kepe our noble quene CATHERINE in thy feare and loue, gyuynge her increaſe of all godlines, honour, and chyldren, We beſeche the to here vs good lorde.

That it may pleaſe the to kepe and defende our noble pryncE EDVVARD, & all the kinges maieſties chyldren, We beſeche the to here vs good lorde.

That it may pleaſe the to illuminate all biſhoppes paſtours and miniſters of the churche, with true knowlege and vnderſtandynge of thy word, and that

bothe

both by theyr preachyng and lyuyng, they may set it forthe and shew it accordyngly, We beseche the to heare vs good lorde.

That it maye please the to endue the lordes of the counsayle, and all the nobilitie with grace, wysedom, & vnderstandyng, We besech the to here vs good lord.

That it may please the to blesse and keepe the magistrates, gyuyng them grace to execute iustice, and to mayntayne truthe, We beseche the to heare vs good lorde.

That it may please the to blesse and kepe all thy people, We beseche the to heare vs good lorde.

That it may please the to gyue to all nations vnitie peace and concorde.

We

we beseche ꝙ to here vs good lord

That it may please the to giue vs an harte, to loue and dreade the, and diligently to lyue after thy cõmandementes. We beseche the to heare vs good lorde.

That it maye please the to giue all thy people increase of grace, to here meekely thy word, and to receyue it with pure affection, and to bringe forth the fruites of the spirite, We beseche the to heare vs good lorde.

That it may plese the to bryngе into the way of truthe, all suche as haue erred & ar deceiued, We beseche the to here vs good lord.

That it maye please the to strengthen suche as do stande, and to comforte and helpe the weake harted, and to rayse vp

them

thein that fall, and fynally to beate downe Satan vnder our fete. We beseche the to heare vs good lorde.

That it may please the, to succour helpe and comfort all that be in daunger necessitee and tribulation, We beseche the to heare vs good lorde.

That it may please the to preserue all that trauayle by lande or by water, all women labourynge of chyld, all sycke persons and yonge childzen, and to shew thy pitie vpon all prisoners and captiues, We beseche the to heare vs good lorde.

That it maye please the to defend & prouyde for the fatherles chyldzen and wydowes, and all that be desolate & oppressed, We be-

beseche the to here vs good lord.
That it maye plese the to haue mercy vpon al men. We beseche the to heare vs good lorde.
That it maye please the to forgyue our enemies, persecutours and sclaunderours, and to turne their hertes, We beseche the to here vs good lorde.
That it may plese the to giue to our vse the kyndly fruites of the erthe, so as in due tyme we maye enioy them: A to preserue the. We beseche the to here vs good lord.
That it maye please the to giue vs true repentance, to forgyue vs all our symnes, neglygences and ignorances, and to endue vs with the grace of thy holy spirite, to amende our lyues according to thy holy word. We be-

seche

leche the to here vs good lorde.
Sonne of god, we beleche the to heare vs.
Sonne of god, we beleche the to heare vs.
Olambe of god, that takest awaye the synnes of the worlde, Graunt vs thy peace.
O lambe of god, that takest away the synnes of the worlde.
Haue mercy vpon vs.
O Christ, heare vs,
O Christe heare vs.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche arte in heauen. with the relidue of the Pater noster.
And suffer vs not to be ledde into temptacion.
But deliuer vs from euyl. Ams.

The versicle.

O lorde, deale not with vs after our synnes,

The aunswere.

Neyther rewarde vs after oure iniquities.

Let vs praye.

O GOD, mercyfull father, that dispisest not the syghynge of a contrite harte, nor the desyre of suche as be sorowfull, mercifully assiste oure prayers, that we make before the in all our troubles and aduersities, when so euer they oppresse vs. And graciously heare vs, that those euyls, whiche the craft and subtiltie of the deuyll or mans worketh against vs, be brought to nought, and by the prouydece of thy goodnes, they may be di-

sper

sperſed, that we thy ſeruauntes, being hurt by no perſecutions, maye euermoze gyue thankes vnto the, in thy holye churche, throughe Jeſu Chriſt our lozde.

O lozd, arile, helpe vs, and deliuer vs foz thy honour.

O god, we haue hearde with our eares, & our fathers haue declared vnto vs the noble wozkis that thou diddeſt in their daies, and in the olde time befoze thein.

O lozd, arise, helpe vs, and deliuer vs foz thy names ſake.

Glozy to the father, the ſonne, and to the holy goſte, as it hath ben from the beginnyng, is, and ſhalbe euer wozld without end. Amen.

From our enemyes defend vs, O Chriſte.

Graciously looke vppon oure afflictions.

Pitifully beholde the dolour of our hart.

Mercyfully forgyue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vppon vs.

Both nowe and euer vouchesafe to here vs Christ.

Graciously here vs, O Christe, Graciously heare vs, O lorde, Christe.

The versicle.

O lorde, let thy mercye be shewed vppon vs.

The answere.

As we do put our trust in the.

Let

SVFFRAGES.

Let vs pray.

WE humbly beseche the, O father, mercifully to loke vpon our infirmities, & for the glorie of thy name sake tourne from vs all those euilles, that we moost rightuously haue deserued. Graunt this o lord god, for our mediatour and aduocate Iesu Christes sake. Amen.

O God, whose nature and propertie is euer to haue mercye, and to forgyue, receyue our humble peticion, & though we be tied and bounde with the chaine of our synnes: yet lette the pitifulnes of thy great mercye leuse vs, for the honour of Iesus Christes sake, our mediatour and aduocate. Amen.

THE LETANY AND

ALMIGHTY and euerlyuynge god, whiche onelye worke ſt great maruayles, ſende downe vpon our byſhops and curates, and all congregations, comm ytted to their charge, the healthfull ſpirite of thy grace, and that they may truely pleaſe the: powre vpon them the continuall dewe of thy bleſſynge. Graunte this, O lorde, for the honour of our aduocate & mediatour Jeſu Chriſte. Amen.

WE beſeeche the, O lorde, to ſhewe vpon vs thyne exceding greate mercy, which no tongue can woorthily expreſſe, and that it may pleaſe the to delyuer vs from al our ſinnes, and alſo from the paynes, that we haue

haue for them deserued. Graunt this, o lord, through our mediatour & aduocate Jesu Christ. Amen.

GRaunte, we beseeche the, O almyghty god, that we, in our trouble put oure hole confidence vpon thy mercy, that we may against all aduersitie be defended vnder thy protection. Grant this, O lord god, for oure mediatour and aduocate Jesu Christis sake. Amen.

A prayer of Chrisostome.

ALMIGHTY god, whiche haste gyuen vs grace at this time with one accorde, to make our cõmune supplications vnto the, and dost promise, that whan two or thre be gathered in thy

THE LETANY AND thy name, thou wylt graũt their requestes: fulfyll nowe, O lorde, the desires and peticions of thy seruantes, as may be moste expedient for them, graũtinge vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

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